Sinkiang from this time on. Under their kindly patronage a cosmopolitan scholarship developed in the Western Regions, and to it Arab, Khitan, Mongol, Persian, and Tibetan, as well as Chinese, contributed. The vestiges of learned tomes, once impressive shrines, and even whole cities that are buried in the sands of the Takla Makan are evidences even now of this once flourishing native culture.

Authorities of the New Sinkiang have been re-awakening the pride of the Wei-wu-erh people of today on the basis of this ancient kingdom's grandeur, and these Wei-wu-erh may indeed be the modern heirs of the Uighur traditions. Tu Chung-yüan, who is one of those who openly calls the Wei-wu-erh the original settlers of the province, says that they are distributed throughout the south and in much of the north, being especially strong around Ha mi, Kucha, Kashgar, and Khotan.

One of their principal centers is Kashgar. Perhaps these people are not as strict as some other Mohammedans in their observance of the principles of the Koran, but they do have great reverence for many Islamic rites and observances. They are of the Sunni sect, one of the two great branches into which Islam was split in 645 when the Caliphate was assumed by Ali, the Prophet's son-in-law, in the midst of a dispute over the succession which has remained heated ever since. Whereas the Kanjutis across the border in Northwest India are Shias and follow a leader who traces his lineage to Caliph Ali, the Wei-wu-erh of Kashgar are among the most loyal Sunni Moslems in Chinese Turkestan.

The Wei-wu-erh have deep-set eyes and high noses, and Chinese are inclined to group them racially with the Turks. The girls are often exceptionally beautiful, with eyelashes inclined upwards and with jet hair topped by cheery pompoms and quaint petite caps. Maturity comes early in Turkestan, and often these girls marry before they are fifteen. Betrothal is pledged by a girl's father and mother, and the ceremony is performed by the local *A-hung*, or priest. There is understandable gaiety on the occasion, and considerable piping and drumming. The bride finally is borne on a donkey to the house of her future husband for completion of the ritual. If the husband and wife do not prove

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

very nearly caused a stampede of the entire cavalcade. A little further on we rounded a corner and came upon the real Sinkiang Army, cavalry and infantry, whose buglers set up a wild fanfare; uniformed aides-de-camp and black-coated Chinese secretaries met us bowing with their masters' red-paper visiting cards and next moment, dismounted, we found ourselves shaking the limp unaccustomed hands of the local hierarchy. These included the Magistrate of Yarkand, an alert and intelligent Cantonese; the Commandant of the Garrison, an ancient Yunnanese General in a cream-coloured silk shirt, with a head, as D. puts it, positively waggley with age; a speechless Captain in a tightly-buttoned greatcoat, and one or two Assistant Magistrates in skull-caps and Chinese civil dress.

(From a letter of D.'s dated 29th October, 1922.)

This morning (Sunday) I went to the Mission Church and came back through the bazaars. Some of the types I saw were extraordinary—strange wild-looking men in square fur caps and ragged clothes, with Mongol faces and the eyes of people without minds! Shrivelled old men and women, mere heaps of rags, crawling about the streets. Fat Begs, picturesquely dressed in black tunics and trousers and long boots, with wonderful striped coats over all. Veiled visions with little fur-edged velvet caps, old Chinese men with brown walnut faces, and terrific Chinese babies like small lumps of dough. What it will be like on market day I can't imagine, for I am told most extraordinary types come in from the deserts and marshes round Yarkand.

Yarkand, 5th November, 1922.

Yarkand is a much larger but less effectively-situated city than Kashgar. It is all on the flat, and there is no river across which, as at Kashgar, you can obtain a *coup d'œil* of the town and its walls. All you can see from outside at any one point is a section of the massive ramparts, in good repair round the New City but somewhat dilapidated round the adjacent old town; suburbs with long straggling bazaars further confuse the view. Once inside the walls, however, you are struck by the size and spaciousness of the long roofed bazaars, far better-built than those of Kashgar, and by the quaint "bits" and picturesque corners at every turn, of which glimpses are caught through every second doorway; courtyards of humble dwellings, inns, corners by ponds with tumbledown wooden houses and weeping willows drooping over them, eating-shops and groceries, smithies and old-clothes shops and carpenter's shops, and everywhere masses of picturesquely-garbed people. The most remarkable sights in the streets are the beggars, positive miracles of grotesque raggedness and boniness. But Yarkand, though delightful at this season, must be hot and unhealthy from June to October; there are many flies and mosquitoes about still, and malaria (not a bad kind, however) is rife. The universal cretinism is distressing; every fourth person one meets has goitre. This is undoubtedly due to the bad water drunk by the people; although two large rivers come out of the mountains quite close to the city, the Yarkand and the Tiznaf, no attempt has ever been made to bring their waters regularly to the

1: Washington S-4 (no date) 1956 AF13 Northwest China
Sinkiang AI1

II. The Turkic People of the Northwest

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101 A. The New Uighurs (or Eastern Turks)

The Turks of Sinkiang call themselves after the cities where they live, e.g. Kashgarlik, Turfanlik, Kuchalik, etc.... After [668] the Communist Revolution the Communists introduced the term Uighurs for the Eastern Turks, living in the Ili District. The term 563 later was adopted by the Chinese.

144 1. Physical characteristics

In one sense the Eastern Turks are the descendants of the old [167] Uighurs who migrated to present day Sinkiang during the ninth cen- [175] tury A.D., Later they had mixed with Indo-european tribes and other Turkish tribes of the Chagatai Ulus (empire) and to a small degree also with the Mongols. Thus, in the terminology employed by E. Frhr. von Eickstedt, "Rassenkunde und Rassengeschichte der Menschheit, Stuttgart, 1934, the Eastern Turks show many europid and some turanid racial characteristics, and only a slight degree of mongoloid traits.

142 A more detailed description of the average physical type of 141 Eastern Turkestan is as follows: dark hair and eyes, (sometimes 563 lighter occasionally blue eyes), white or yellowish skin with sometimes a slight inclination to brown, middle or tall stature, on the average 1680-1700 mm., with a tendency toward obesity. The head is definitely brachycephalic with a length-width index of 85-87, a longish-oval face, with wide cheek-bones, a straight and rather prominent nose, eyes lacking the mongoloid fold, and everted lips.

2. Economy

433 The main occupations of the Eastern Turks are horticulture, 563 agriculture and animal husbandry. The Eastern Turks breed camels, horses, sheep, and goats. They are famous for their fertile fruit-orchards, which are mostly artificially irrigated. Handicraft is fairly developed, but has no economic significance.

3. Religion

791 The Eastern Turks are Moslems, adherents of the Sun sect. 563 However, they display an attitude towards religion. This does [793] not refer to the leading religious clergy who form a kind of a gentry together with the nobility of the rich landowners.

178 4. Social organization

614 In contrast to the Kirghiz, Kazakhs, and Uzbeks, the Eastern 563 Turks have lost their clan system and tribal organization completely. There is no antagonism between the Eastern Turks and 186 the remaining Turkic tribes, although the nomadic Turkic tribes 563 exhibit some contempt of the Eastern Turks. However, there is an old and remarkable hatred between the Turks and the Chinese, due partly to the greater efficiency and industriousness of the Chinese.

212
563 5. Literature

a. literacy

The Eastern Turks still use the Arabic script. Until recently
[668] there was at least 95 per cent illiteracy. The Communist regime apparently has successfuly attempted to fight illiteracy.

b. literature and folklore

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563 Since Chagatai times the Eastern Turks have been the bearers of an amazing literature and folklore. For over a hundred years, this intellectual life has been declining. Now nothing remains but primitive samples of that literature which was so famous and influential upon various Turkic peoples.

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563 B. The Taranchis

175 The Taranchis are ethnically, linguistically, culturally and genetically the same as the Eastern Turks. Those New-Uighurs who were defeated by the Chinese at the middle of the 18th century and fled to the Russian part of the Ili Area, the Russians called Taranchi, a name that has remained ever since.

C. The Kazakhs

1. Origin and physical characteristics

Prior to the Russian Revolution the Kazakhs were called Kirghiz. Many times they are referred to as Kazakh-Kirghiz, or Kirghiz-Kazakhs or Kirghiz-Kaisaks. The original homeland of the Kazakhs was southern Siberia between the Yenisei River and the Ob River. According to Abulgazi and Rashideddin the Kazakhs were a very small tribe which expanded after the Mongolian conquest and after frequent mergings with Mongolian clans. This
[144] explains why the Kazakhs resemble the Mongols so much. In fact
[142] 80 per cent of the anthropological features of the Kazakhs are mongoloid, i.e. a strong and square-built trunk with relatively short legs, wide and round heads; in profile only a slight curvature of the occiput (back part of the head) can be seen; the face is wide and flat, high cheek-bones, and typical mongolian eyelid, the nose is flat, hair and eyes are black or brown, the lower jaw is wide and strongly built.

2. Social organization

a. the khanate

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175 The Kazakh hordes first belonged to the Chagatai Empire and later to the Golden Horde. During the sixteenth century they formed
619 their own Kazakh Khanate.

b. the tribes

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619 The Kazakhs living in Sinkiang belong mostly to the Orta Dzhuz (middle horde), consisting of the following five main tribes: (1) Atagni, (2) Naiman, (3) Argin, (4) Uvak-Girei and (5) Kipchak.

c. the clans

[614] The clan organization among the Kazakhs is very well preserved.

563 361 233 summer comes, they take their cattle way up on the pastures of the mountains. The winter forces them to descend and to spend some months in the more protected valleys.

4. Religion

563 771 [212] [262] The Kirghiz are Moslems of the Sunna Sect. Their script is Arabic and is known only by noblemen or clergy. The only Moslem rule which is strictly observed is that of abstaining from eating pork.

5. Changes under Chinese Communist rule

563 871 668 177 In order to fight illiteracy the new Chinese Communist Government erected schools for the Turks of Sinkiang in almost all villages, towns and cities. The Chinese claim also that the process of making them sedentary has brought remarkable progress to the Kirghiz.

E. The Uzbeks

563 1. Physical characteristics

[369] [142] [141] Only a few thousand Uzbeks live in Sinkiang, and they live exclusively in the cities. Outwardly they are utterly different from the Kirghiz and the Kazakhs, since they represent the alpine, europide and Iranian type of Turk. They show long, narrow faces, heavy hair growth, brown, sometimes blue, eyes, no Mongolian fold, sharp prominent noses, white skin, body height 1700 to 1840 mm. Mongoloid features rarely can be found. In most cases Uzbek are the same physical type as the peasants of the European Alps.

2. Economic activities

[463] [369] [871] [191] The Uzbeks live as merchants, inn-owners, and craftsmen in Sinkiang cities. They are more educated than any other Turkish tribe of Central Asia, since they have absorbed a great deal of Persian culture. Many Uzbeks speak Persian as a second language, and Chinese as a third (like the Eastern Turks), while Kirghiz and Kazakhs know only their mother tongue.

3. Religion

[771] The Uzbeks are Moslems of the Sunna sect. Kirghiz and Kazakhs call the Uzbeks Sart, which simply means Turks who broke away from their nomadic way of life and became merchants.

4. Origin and linguistic affiliation

[101] The Uzbeks, living in Sinkiang came from Soviet Uzbekistan. They received their name from Ozbek, a fourteenth century Khan of the Golden Horde.

[197] The Uzbek language can be considered as the direct descendant of the Chagatai written language. Even today the difference between written Uzbek and the Chagatai language is very small.

F. The Salars

[131] 1. Physical characteristics

The Salars live in Hsun-hua-t'ing on the right bank of the

563 Huang-ho and in the surrounding villages. They are also found on
[131] one section of the road from Hsi-ning to Ho-chou. They differ considerably from the average type of Chinese Moslems. They
[142] are tall and lank. They have large and not flat noses, black and level eyes, cheekbones not prominent, long face, thick eyebrows, full black beard, retreating forehead, flattened occiput, brown but never yellow skin. Thus they are similar to the Turks of Chinese Turkestan.

2. Language and religion

[197] The most remarkable characteristic is their language which
[771] might be called a corrupt Turkish. In religion they are strict Hanafis and show great respect to their clergy. However, for the
[273] most part they are rather given to the drinking of spirits. Even
[212] the lowest classes sometimes are acquainted with the Arabic alpha-
[175] bet. They are said to have received their present form of religion from a reformer named Maming-hsin (Muhammad Amin) who taught about 1750.

3. Social organization

[173] The Salars are believed to have settled in their present habi-
[614] tat during the Yuan or Ming dynasty. They claim to have migrated from the Samarkand area. According to Schramm, who quotes General Ma Fu-hsiang, the Salars are subdivided into the "inner five clans" and into the "outer eight clans" (Chinese: kung). The
[197] latter lost their original Turkic language and now speak Tibetan.

The Salars are said to preserve clan traditions very well and
[614] they do not marry anyone who does not belong to one of the Salar
[771] clans. They also have a reputation for being very fanatical Moslems, and have participated in all the Moslem uprisings of the 17th, 18th, 19th and 20th centuries.

G. The Sarigh Uighur (Chinese: Huang-fan)

[175] When Mannerheim visited the Sarigh-Uighur in 1907, there were
[361] only 100 families to be found. This small tribe lives in three villages on the northern slopes of the Nanshan Mountains, in the area of Tun-huang, Su-chou and Kan-chou. They have preserved their
[178] tribal name and their Buddhist religion but they gave up their Uighur
[212] script during the eighteenth century and adopted the Tibetan script.

[177] 1. Physical characteristics

563 Mannerheim describes them as generally having excessively
142 prominent cheek bones. But he also saw several people with oval shaped faces and not strikingly prominent cheekbones. However, in general the type of face is short and somewhat broad. Some of the women have thick noses. The mouth shows neither thin nor thick lips. The eyes are small and the distance between them is also normal. (Mannerheim obviously employs European standards when he talks about "normal" or "average.") The corners of the eyes were open and there was no inner epicanthic fold. Their hair

563 and their thin beards were black. They were of average height
142 and no corpulent people were observed.

2. Economic activities

233 The Sarigh-Uighurs are breeding horses, cows and sheep. Their
556 economic position seems to be very poor. Even the richest man owns
291 only a few horses and cows. They live in homesteads. Their clothing is Chinese in style.

H. The Tatars

1. Economic activities

Only a few thousand Tatars live in Sinkiang. They represent
167 a very distinctive Mongoloid type of Turk. Most of the Sinkiang Tatars had fled from the former Kazan Khanate in the Volga region after the Communist Revolution. Some, however, have lived in Sinkiang since the sixteenth and seventeenth centuries.
463 Despite their small numbers the Tatars have had remarkable in-
441 fluence as merchants and traders due to their high education.
871 For a long time they have been the middlemen between the Russian merchants and the Turkic tribes.

2. Religion and literature

771 The Tatars are either Moslems or Christians. Their litera-
558 ture is very well-developed and illiteracy is practically unknown.
212 In Sinkiang they still use the Arabic script.

III. The Mongols of the Northwest

A. The Mongols of Sinkiang

1. General characteristics

The Mongolian tribes of Sinkiang are all Oirats or Western
167 Mongols. Only the Chahar Mongols, who were transferred from Inner Mongolia by the Manchus, are Eastern Mongols. A small group, the so-called Uriangkhai, are considered to be Mongols, but in reality they are Turks who have adopted Mongolian as their new language.

a. tribes

619 The Western Mongols (Oirats or Ölöts) of Sinkiang consist of
197 two tribes: the Koshuts and the Torguts. They all speak a Western Mongolian dialect, very similar to Kalmuck, formerly spoken in the Kalmuck Socialist Republic.

b. religion and economy

771 All Western Mongols are faithful Buddhists. They are said to
233 be very uniform in their customs and habits. They are all pastoral
342 nomads and breed horses, camels, sheep and yaks. They still live
614 in collapsible tents. The clan system is well preserved.

2. Physical characteristics

563 Employing Eickstedt's terminology, the Western Mongols repre-
141 sent the Mongoloid race, and are one of its purest examples: the
142

20.

S
563 body skin is brownish or yellowish and brachycephalism is found
141 in more than 92%. They have high cheek bones, the nose is flat
142 and the eyes show the typical Mongoloid eyefold. The eyes are either black or brown, sometimes even light brown. The hair is also black or dark brown, coarse and straight. Hair growth is sparse. The average height is about 1670 mm. The trunk is strongly built and the legs are rather short in comparison to those of the Uzbeks or Tajiks.

S
563 3. Relations with non-Mongols

There is no animosity between the various Mongol tribes, but there is a definite antagonism between the Mongols and the Kazakhs and between the Mongols and the Chinese.

S
563 4. History

175 The Western Mongols are direct descendants from the Oirats
S of the great Mongolian conquest. At least, since 600 A.D. they
[167] have lived in this area. Some of the Torguts are recent immigrants or, more accurately, returnees. They left Russia in 1771 and returned to their homeland, Dzungaria.

S
563 As far as social organization is concerned, the Oirats are said to represent the old Mongolian pattern. Tribal leaders inherit their political positions, and property is considered in terms of pastures and cattle.

S
563 5. The leagues

631 The Mongols of Sinkiang were organized into three leagues:
(1) the Unen Susuqtu League, consisting of ten banners of Torguts
(2) the Batu Setkhiltu League, consisting of three banners of Khoshuts
(3) the Ching Setkhiltu League, consisting of three banners of Khoshuts and seven banners of Uriangkhai.

B. The Mongols of Kansu

N
*563 1. The Mongours
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M
[101]

a. history

The Mongours are the most important Mongolian tribe living in Kansu. They are known under various names. Potanin called them Shirongols, the Chinese call them Tu-jen, the Olots and Torguts call them Dalda or Doldo, the Tanguts call them Cha-hor, but the Mongours themselves use only the latter term. The Mongours
N
*563 have been studied by Father Schram who states that the Mongours
*175 came to Kansu in the course of the Mongol conquests in the thir-
[167] teenth century and that furthermore the Mongours were already
M settled in the Hsi-ning area when the Ming Dynasty (1368-1644)
175 was founded. The Ch'ing dynasty (1644-1911) "benefitting by the
[169] experience of the Ming succeeded in organizing the country, primarily by subduing the neighbouring tribes of Kokonor, assigning definite territories to each of them and placing them under the jurisdiction of an Amban in 1732; having thus removed the danger of forays by nomadic tribes they were able to develop the country

563 2. Physical characteristics

142 Racially they are described as Europoids of the Dinaric sub-
[144] division. They have long, small faces with prominent and convex noses, and their skulls in most cases show occipital bulges. Their bodies are slender. Their hair is brown or black, but, in a few cases, also blonde. Their eyes are usually brown, but not as dark as the eyes of the neighbouring Kirghiz.

563 3. History and economic activities

The Tajiks have lived in this area for over two thousand years. Their predecessors were the Iranian people who spoke the Saka
[186] language. Between the Tajiks and the Turks an excellent relationship prevails, but there is an old animosity between the Tajiks and the Chinese.

[241] Due partly to their skilled irrigation system, the Tajiks cultivate oats, vegetables and barley with great success.

B. The Russians

The Russians living in Sinkiang can be divided into three groups. The first group consists of those merchants who maintained trade with the cities of Sinkiang for more than a hundred years and who usually lived in Chuguchak, Kuldja, Kashgar and Urumchi. The
[167] second group consists of refugees who fled Russia after 1918 and became technical laborers, chauffeurs, electricians, miners, road
563 constructors and so on. The third group consists of those Russians
648 whom the Soviets sent to Sinkiang for political reasons. They maintained Soviet Consulates in all the major cities of Sinkiang and had a very numerous staff. Soviet propaganda had a remarkable influence between 1920 and 1949. According to recent reports of Turkish refugees, the Russians still have military detachments in Sinkiang.

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
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conditions of life in a new country, and though living in easy intercourse with the Turki people, which is a virile and stubborn race, yet retain their own customs and traditions with remarkable tenacity.

During our residence in Kansu we had become familiar with the Tungan—called by the Chinese 'Huei Huei'—and in Turkestan they abounded. Their origin is very debatable, and a stranger on first seeing a Tungan youth would probably say: 'What a handsome Arab boy.' Their hair is never really black, their features are aquiline, and the men generally wear a short, curly, brown beard. They are tenacious Moslems in the matter of neither eating pork nor drinking spirits, and they seldom touch opium. They were the leaders in the Moslem rebellion of 1862.[1]

The Turki—called by the Chinese 'Chantow'—is the agriculturalist of Central Asia. Whereas the Tungan speaks Chinese, the Turki has his own tongue—a language which has excited the interest of philologists by its regularity and intelligent structure. Professor Max Müller said: 'No society of learned men could have devised what the mind of man produced, left to itself in the steppes of Tartary, and guided only by its innate laws or by an instinctive power as wonderful as any within the realm of nature.' To quote an oriental saying:

'Arabic is science, Persian is sugar,
Hindi is salt, Turki is art.'

The Mongol is also a familiar figure on this northern road. His rough, good-natured, flat face and simple childish manner lend him the same attraction as that exercised by the Tibetan. He bears the stamp of the nomad and his means of livelihood are ranching and cattle-stealing. He always carries a knife at his belt,

[1] This insurrection covered the period from 1862-1877.